A U M

This is the truth. As from a blazing fire sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the Imperishable, my friend, and return thither also. —MUNDAKA UPANISHAD.

THEOSOPHY

Vol. XIV April, 1926 No. 6

THE MESSIAH CRAZE

THEOSOPHY has received many communications on the subject of Mrs. Annie Besant's revelation of a "coming Christ" and a "world religion," and has noted with interest the news propagandum and immense variety of press comments on the same subject. They constitute in their entirety, no less than does Mrs. Besant's revelation itself, a remarkable psychological phenomenon, for they are a manifestation of the most deep-rooted characteristic of human nature—that human nature which, said a Master of Wisdom, "has changed scarcely at all in a million of years."

As a particular exhibition of "the Messiah craze" there is nothing especially spectacular in Mrs. Besant's revelations. They have been long incubating and long advertised, for Mrs. Besant, Mr. Leadbeater, and their fellow "Arhats," "Initiates" and "Disciples" belong to that variety of "occultists" to whom "secrecy and silence" are unknown terms. All unwittingly to themselves their conduct and career is the real revelation to all who are not "hopeless incurables in the Mysteries."

The true student of those Mysteries of life and being will, therefore, be interested chiefly in the historical, philosophical and psychological aspects of the Messiah craze itself, rather than in Mrs. Besant's delusion, notable as this latter is because it is a collective hallucination hatched within the largest of the theosophical societies, and sponsored by one who has for many years proclaimed herself the "Successor" of H. P. Blavatsky.

The historical aspect of the Messianic craze is one on which anyone may and on which every sincere inquirer ought to inform himself. It is not a difficult task. Whether under such titles as Adventism, Avatar, Messiah, Millerism, Redeemer, Savior, Sosiosh, the more common terms of Apostle, Prophet, and Reformer, or the numberless individuals with a "mission," a "message" or a "revelation," the history of every people and of every time, as of every

religion and every sect, abounds with manifestations of the Messiah craze. Not merely cults and sects, but all popular religions trace back to and originate from one or another phase of the messianic delusion. It is sporadic only as regards its manifestations; it is endemic as regards human nature itself; is, therefore, cyclic in nature and becomes epidemic in due and orderly periodicity, like any other contagion.

We are all of us too apt to forget that sanity and insanity, true and false Messiahs, are all under the same Law in their appearance or disappearance. The good and the bad, the wise and the foolish, the White and the Black, are all, *all,* Agents of Karma, knowing or unknowing to themselves, each according to his own acquired nature. Periods of mental and moral light and darkness succeed each other as day does night, and, like that familiar phenomenon, these cycles do not affect all mankind at one and the same time.

Granting that the Great Lodge of the Masters of Wisdom is itself a reality and not an hallucination, and that They also are Agents of Karma, and take an active part in the government of the natural order of things, it necessarily follows by logical inference that They are aware of the Law of Cycles, are acquainted with human as well as with Divine nature, and deal with mankind, Their younger brothers, in full knowledge of all the principles of action, or Karma.

It is so obvious as to be self-evident that if They know History as well even as an ordinarily well-educated man, They must know that when a genuine Messenger or Messiah appears few are those able to recognize Him, His real nature and mission; must know that the very necessity for such an Appearance is due to the fact that humanity has been for ages under the sway of false prophets, scribes and pharisees. Masters must know, and Their Messenger must know, that each succeeding Mission and Message opens the doors to a fresh horde of delusions, of deceivers and deceived, thus repeating History.

Masters must know what every thoughtful man knows, that the only true panacea for the ills and evils of mankind is Knowledge, and the Wisdom to use it properly. They must know that it is from the misuse and abuse of human knowledge and relations that spring our woes, not from any extraneous malign source or agency. They must know, what every reflective man intuitively feels, that man has a spiritual and psychic nature as well as a physical one, and that it is in respect of these two elements of human existence and action that men are most profoundly ignorant and mistaken, hence subject to illusions.

The Masters of Wisdom must, then of necessity labor for the spiritual and psychological *education* of mankind—to teach men Self-reliance and Self-knowledge. Is it not precisely this Self-

identifying characteristic which must distinguish all true Messengers from their numerous "successors," adulterators and counterfeits? Contrast Krishna and the *Bhagavad-Gita* with the hundred generations of Brahmin sects and idols, their priests and followers. Compare Buddha, His life and His sayings as those have come down to us, with the twenty-five centuries of slow corruption which has gone on in His name, till every Tibetan monastery claims its "living Buddha" incarnate in its chief priest. Have the ills of India and the Orient generally grown less in the long interval? Or, again, regard the life and sayings of Jesus in contrast with what His followers have understood, believed, and taught since His death. We have had fifty generations of prophets, priests, and "messiahs" since then—all claiming to speak in "His name" and to deliver fresh "revelations." Is the Brotherhood of Man any further advanced by it all? Are men any more Christlike because of the "Christian religion?" Are men any the wiser spiritually and psychologically? Or is humanity *en masse* as ignorant, as misguided, as ready to listen as ever to the "Lo, here," and "Lo, there," of the false Messiahs?

Those who claim to speak with the authority of great names will always command an audience and a following. The more absurd their pretensions and promises, the more the unwary are impressed. How much more inviting the prospect in the field of religion, with its lure of spiritual preferment and pre-eminence to those whose unregulated psychic tendencies are aroused and thirsty. The cultus of psychism has always been rife in every religion and is the source of every sect.

Is the straight and narrow Path so easily to be found, so unmistakably to be recognized, so lightly to be trod, as these Messiahs and their Apostles would have the world believe? What have these abusers of Sacred Names, these profaners of the Mysteries, not wrought of evil upon the masses of ignorant, misguided and deluded Humanity—and always in the name of the Most High.

The victims are those who will not learn from History, from Philosophy, from what they witness daily on every hand. They must needs learn from the bitter cup of experience. They forget that religious, philosophical and spiritual terms and teachings are not copyrighted. The fanatic, the seer and the fraud can employ, corrupt, pervert and degrade them without let or hindrance in every land, as priest, prophet or layman can get drunken on the sacramental wine and call their sacrilege ecstasy and illumination.

There are to-day a thousand psychic "messiahs," each with his "revelation," speaking as Mrs. Besant speaks "in the name of the Master," and all with materials largely stolen from the writings of H. P. Blavatsky, corrupted to suit the needs and occasion of the self-styled revealer. Mrs. Besant is not alone with her revela-

tions, nor has she hesitated to adapt the revelations of her competitors—as in the present case. For her "Lord Matreya" and her "coming Christ" were anticipated by two years by the late Mrs. Francia A. LaDue, "Blue Star"—that is to say in 1906; while Mrs. Besant's "World University" is but an adaptation of Madame Tingley's "School for the Revival of the Lost Mysteries of Antiquity," first "revealed" by that "Successor" in 1896.

Still, when one considers Mormonism and Christian Science, both "revelations" made on the ostensible authority of God, Christ, and the Bible, not to mention the hundreds of "orthodox" Christian sects, all claiming the same sanctions for their existence, one can be thankful that these pseudo-theosophical "revelations" have done so little damage. H. P. B. saw to it that no one need be deceived, for with a prescient eye upon her students and "successors," she placed of record those indications by which in later years the renegades to her Mission might be known. In July, 1890, over the significant signature of "Spectator," she published "Modern Apostles and Pseudo-Messiahs," whch we reprint herewith.

MODERN APOSTLES AND PSEUDO-MESSIAHS *

THERE has probably never been a period within our recollection more given to the production of "great missions" and missionaries than the present. The movement began, apparently, about a hundred years ago. Before that, it would have been unsafe to make such claims as are common in the present day. But the revelators of that earlier time were few and far between compared to those who are to be found now, for they are legion. The influence of one or two was powerful; of others, whose beliefs were dangerously akin to a common form of lunacy — next to nothing. All will recognize a wide difference between Anne Lee, whose followers flourish at the present time, and Joanna Southcote, whose hallucination long ago, and in her own day, excited smiles from rational people. The venerable Shaker lady, the "Woman" of Revelation XII, taught some truths amid confused ideas as to their practical working. At least, in a rather loose age, she held up an ideal of pure living which must always appeal to the spiritual nature and aspirations of man.

Then followed a period of moral decadence in the messianic perceptions and works. The polygamy taught and practised by Joseph Smith and Brigham Young has been one of the strangest features of any modern revelation or so-called religion. Zeal and martyrdom were both illustrated in these leaders of the blind—the one without knowledge, and the other worse than useless. It was a

*This article was first published by H. P. Blavatsky in *Lucifer* for July, 1890.

prophecy of more lawless prophets, and more disastrous followings.

With the spread of the spiritualistic cult, the Messiah craze has vastly increased, and men and women alike have been involved in its whirlpools. Given, a strong desire to reform somehow the religious or social aspect of the world, a personal hatred of certain of its aspects, and a belief in visions and messages, and the result was sure; the "Messiah" arose with a universal panacea for the ills of mankind. If he (very often she) did not make the claim, it was made for him. Carried away by the magnetic force, the eloquence, the courage, the single idea of the apostle *pro tem,* numbers, for very varied reasons, accepted him or her as the revelator of the hour and of all time.

With burning indignation at the enthralment of womanhood in marriage, Victoria Woodhull arose to proclaim freedom. The concentrated forces within and around her withstood insult, calumny, and threats. What her exact utterances were, or what she meant herself, it is not easy now to discover. If she indeed preached free love, she only preached woman's damnation. If she merely tore down social veils, and rifled whited sepulchres, she did the human race a service. Man has fallen to so material a level that it is impossible to suppress sexual passion—but its exaltation is manifestly his ruin. Some saw in her teachings a way of liberty dear to their own sympathies and desires, and their weaknesses and follies have for ever dealt a death-blow to any real or imagined doctrine of free love, upheld no matter by whom. Victoria Woodhull grew silent, and the latest interpretations of the Garden of Eden and the fall of man, with which she has broken the silence, do not approach anywhere near in truth and lucidity to Laurence Oliphant's inspirational catches at the meaning of some of those ancient allegories in the book of Genesis. Blind as he was to the key of human life in the philosophy of reincarnation, with its impregnable logic, he gave some vivid side-glimpses of truth in his *Scientific Religion.*

Yet Victoria Woodhull should have her due. She was a power in the land, and after her appearance, which stirred up thought in the sluggish, it became more possible to speak and write on the social question, and its vast issues. So much plain-spoken and acted folly created a hearing for a little wisdom.

After this, in the spiritualistic field, many lesser lights stood forth. Some openly advocated sexual freedom, and were surrounded by influences of the most dangerous order. The peace and happiness of many a home have been wrecked by these teachings, never more to return. They wrecked the weak and unwary, who reaped hours of agony, and whom the world falsely regarded as wicked. The crusade at last against these more open dangers of spiritualism became fierce, but although publicly denounced—an

Oneida Creek never could become popular!—the disguised poison creeps about in underhand channels, and is one of the first snares the mediumistic inquirer into Spiritualism has to beware of. "Affinities" were to redeem the world; meanwhile they have become a byeword. There is an unwritten history in Spiritualism which none of its clever advocates will ever record. Some of its latest Messiahs and their claims are ignored, and their names hardly mentioned, but we hear nothing of the hothouse process by which their abnormal condition was produced. Certain of these have been, verily, the victims of their belief—persons whose courage and faith in a more righteous cause would have won them lasting victory. And certain of these are mad vortices in which the inexperienced are at last engulfed. The apotheosis of passion, from the bitter fruit of which man has everlasting need to be redeemed, is the surest sign of moral degradation. Liberty to love according to the impulse of the senses, is the most profound slavery. From the beginning nature has hedged that pathway with disease and death. Wretched as are countless marriages, vile as are the man-made laws which place marriage on the lowest plane, the salvation of free-love is the whisper of the snake anew in the ear of the modern Eve.

No one denies that there are aspects of Spiritualism which have been useful in some ways. With this, however, we have nothing to do. We are pointing now to the way in which it has accentuated a common illusion.

The claims to final appropriation of the prophesied year 1881, the two witnesses, and the woman clothed with the sun, are so varied and diverse that there is safety in numbers. A true understanding of Kabbalistic allegory, and the symbolic galleries and chambers of the Great Pyramid, would at once disperse these ideas, and enlighten these illuminations. To distinguish the white rays of truth from influx from the astral sphere, requires a training which ordinary sensitives, whether avowed spiritualists or not, do not possess. Ignorance emboldens, and the weak will always worship the bold.

Some of these apostles denounce alike Spiritualism and Theosophy; some accept the latter, but weave it anew into a version of their own; and some have apparently arisen, independently of any other cult, through the force of their own or somebody else's conviction.

No one can doubt the poetical nature of the inspiration of Thomas Lake Harris. He had an intellectual head and a heart for poetry. Had he kept clear of great claims, he would have ranked at least as a man of literary ability, and a reformer with whom other reformers would wish to shake hands. His poem on *Womanhood* must echo in every thoughtful heart. But the assumption of personal privilege and authority over others, and "affinity" theories, have stranded him on a barren shore.

There is an avowed re-incarnation of Buddha in the United States, and an avowed re-incarnation of Christ. Both have followers; both have been interviewed and said their best. They and others like unto them have had signs, illuminations, knowledge not common to men, and events pointing in a marked way to this their final destiny. There has even been a whisper here and there of supernatural births. But they lacked the clear-seeing eye which could reduce these facts to their right order, and interpret them aright. Kings and potentates appear, and dreamers of dreams, but there is never a prophet or Daniel in their midst. And the result is sorry to behold, for each seems to be putting the crown upon his own head.

If Theosophy had done nothing else, it would have made a demand on human gratitude in placing the truth and falsehood of these psychic experiences, unfoldments, or delusions as the case might be, plainly before the people, and explaining their *rationale*. It showed a plane of manhood, and proved it unassailably to a number of persons, which transcends any powers or capacities of the inspirational psychic who may imagine himself or herself to be a messenger to the world at large. It placed personal purity on a level which barred out nine-tenths of these claimants from all thought of their presumed inheritance, and showed that such a condition of purity, far transcending any popular ideal of such virtue, was the absolute and all-essential basis of spiritual insight and attainment. It swept the ground from under the feet of those poor men and women who had been listening to the so-called messages from the angels, that they were the chosen of heaven, and were to accomplish world-wide missions. The Joan of Arcs, the Christs, the Buddhas, the Michaels, were fain to see truths they had not dreamed of, and gifts they had never possessed, exercised in silence and with potent force by men whose names were unknown even to history, and recognised only by hidden disciples, or their peers. Something higher was placed before the sight of these eager reformers than fame: it was truth. Something higher than the most purified union between even one man and one woman in the most spiritual of sympathies, was shown; it was the immortal union of the soul of man with God. Wherever Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages, a knowledge of the psychic nature of man, which reveals alike the true status of the Catholic saint, and the spiritualistic medium the Church condemns. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns. Mesmerisms and astral influences fall back, and the sky grows clear

enough for higher light. It hushes the "Lo here! and lo there!" and declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man, and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time.

To enumerate the various "Messiahs" and their beliefs and works would fill volumes. It is needless. When claims conflict, all, on the face of it, cannot be true. Some have taught less error than others. It is almost the only distinction. And some have had fine powers imperilled and paralysed by leadings they did not understand.

Of one thing, rationally-minded people, apart from Theosophists, may be sure. And that is, service for humanity is its all-sufficient reward; and that empty jars are the most resonant of sound. To know a very little of the philosophy of life, of man's power to redeem wrongs and to teach others, to perceive how to thread the tangled maze of existence on this globe, and to accomplish aught of lasting and *spiritual* benefit, is to annihilate all desire or thought of posing as a heaven-sent saviour of the people. For a very little self-knowledge is a leveller indeed, and more democratic than the most ultra-radical can desire. The best practical reformers of the outside abuses we have known, such as slavery, deprivation of the rights of woman, legal tyrannies, oppressions of the poor, have never dreamed of posing as Messiahs. Honor, worthless as it is, followed them unsought, for a tree is known by its fruits, and to this day "their works do follow them." To the soul spending itself for others those grand words of the poet may be addressed evermore:—

> "Take comfort—thou hast left behind
> Powers that will work for thee; air, earth, and skies;
> There's not a breathing of the common wind
> That will forget thee—thou hast great allies;
> Thy friends are exultations, agonies,
> And love, and man's unconquerable mind!"

With the advent of Theosophy, the Messiah-craze surely has had its day, and sees its doom. For if it teaches, or has taught, one thing more plainly than another, it is that the "first shall be last, and the last first." And in the face of genuine spiritual growth, and true illumination, the Theosophist grows in power to most truly befriend and help his fellows, while he becomes the most humble, the most silent, the most guarded of men.

Saviours to their race, in a sense, have lived and will live. Rarely has one been known. Rare has been the occasion when thus to be known has been either expedient or possible. Therefore, fools alone will rush in "where angels fear to tread." Spectator.

A DIALOGUE ON FREEDOM

THE *Servant:* Humbly I do crave audience of thee, O Sage, who hast declared in the assembly-place that all men—caste or color as it may be—are thy brothers.

The Sage: Humbly do I grant this hearing to thee. May my wisdom be sufficient to thy needs.

The Servant: O Wise One, it is strange, and I know not of how great sin, that I feel I am more rich, more free than those I serve. But so, I am not angered at a harsh command, nor at the blame for blameless deeds, nor at the scorn for my humility, nor for poor food and airless shelter such as is my lot.

The Sage: Who came a Prince may wander earth in rags, one more turning of the wheel. But he may yet regain his kingdom, having found the free spaces of the Soul. Dost think the Soul may e'er be fettered, which is bright, bodiless, and free? Soul's knowledge o'er-spans all circumstance, and it is that hidden lore which stays thine anger at contumely and injustice.

The Servant: O Sage, still deeper goes my hardihood: in my heart a pity reigns that they, so rich in worldly things should be so small; that they so schooled in every art should be so ignorant of gentle usance; that they—with all to bless and benefit, are yet unhappy, restless, flitting from one pleasure to another that never satisfies.

The Sage: I see thee seldom now at the assembly-place, while once thou camest always, sure as the sun in its rising on a clear atmosphere.

The Servant: The dwelling where I serve is far away. There is not time when I am through my duties to compass the hour on foot. And—my fault it is, I can not ask for the recompense of my service when it is forgot. In four moon's time it is my wage has not come to me.

The Sage: But, how then will it be when thou goest hence, and some other follows thee at the post whose needs are greater? His suffering thou wilt have prepared for him by such uncertain course. See'st thou not thy freedom is far from full, so long as thou dost hesitate to ask for justice e'en to thyself. In asking that, thou askest for all—for those as well whose duty is in the payment to thee. Full well I know before thou served a master to the end, unrecompensed. And that was well. He had in time of plenty been fair and just to thee, and then he came to need. Dost think ever to be a servant-man?

The Servant: Such is my Karma, and I rest content with Fate.

The Sage: Never dost thou complain at thy lot, nor wish a wider circle of thine energies?

The Servant: Never, O Sage.

The Sage: Thou knowest fully the duties of thy calling, and none may teach thee more in this?

The Servant: So has it been said by thee, O Sage.

The Sage: Alas, thou art content with thy perfections, while yet is imperfect service in the world; while yet masters do impose on those of weaker fibre. Thou art content to be at peace with those who scorn thee and thy caste, while thou mightst help the little band at the assembly-place only with thy presence—the sign of promise unto brotherhood of all mankind. The loveliest plant in all this verdant vegetation is lesser in its knowledge than yon ugly crawling worm that with effort gains its aim. The Lords of Light are Will-Born Lords. For Them it never were enough to gain Their own Soul's peace: They would bring all men to strive unto perfection. Not acting for Themselves, They yet do act for weaker, helpless, ignorant brothers. Perfect in Their service, They would help all men to better serve—both served and servers; perfect in Their duty, They would bring all mankind to see clear-eyed their duty, and arouse their Will, the better to fulfil it.

The Servant: O Sage, I see I am a son of passive Yoga. Where may I begin to better serve the world?

The Sage: The duties unfulfilled by thee to mankind and thyself must first be met in thy present station. Then, thy chains will break asunder. The Good Law will out-fling its gates to the road ahead, whereon thou wilt meet thy destiny—new duties, new relations, which will demand thy Will and Effort. One lesson learned means but higher striving; one fault surmounted shows undreamed virtues yet to be. He only is a slave who serves not all the rest; he alone is bound who stagnates in his own content and satisfaction. The Ever-Striving are the Ever-Free!

The Servant: O Sage, thou hast shown to me a higher world while yet in this. No less shall I be uncomplaining of my lot, for that I shall see in whatever injustice may be dwelling there, injustice to my kind which I may mitigate. Not less well shall I perform the tasks allotted to me, for that I do them unto all. Each one may be a fair exemplar of right service. So may I serve the world!

The Sage: Blessings on thee. Go forth in happiness of heart, for thou hast seen a vision of the Law.

WHERE IS THE NORTH POLE?

The "Lost Land"

"The Imperishable Sacred Land."

. . . This "Sacred Land" . . . is stated never to have shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a *Sishta* for the future seed of humanity. Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical expression in one of the Commentaries, that the "pole-star has its watchful eye upon it, from the dawn to the close of the twilight of 'a day' of the Great Breath." (*Secret Doctrine,* 1888, II, 6.)

" . . . *Divine Kings descended and taught men sciences and arts, for man could live no longer in the first land* (Adi-Varsha, the Eden of the first Races), *which had turned into a white frozen corpse.*"

The above is suggestive . . . Some may incline to think that there is more in it than is apparent at first sight. (*S.D.* II, 201.)

. . . the Occult teaching . . . shows the (now) polar regions as the earliest of the seven cradles of Humanity, and as the tomb of the bulk of the mankind of that region during the Third Race, when the gigantic continent of Lemuria began separating into smaller continents. (*S.D.* II, 324.)

The first continent, or island, if so preferred, "the cap of the North Pole," has never perished; nor will it to the end of the Seven Races. (*S.D.* II, 372.)

WAS Peary then mistaken in reporting 12,000 feet of water at the North Pole? Peary's discovery of the Pole and his reports thereof were almost unanimously accepted by the scientific world. To date we have encountered but one article (by Wm. E. Shea, in *The Independent*, Aug. 22, 1925) which raises any question over it. At first sight Shea's article is a rather serious indictment; but comparison with Commander Peary's book shows that it is—perhaps unconsciously—misrepresented by the article. Shea's objections are explained in advance by Peary himself, whose account is circumstantial and without false notes, or any trace of hollowness. His observations were carefully carried out and correct in method. Moreover, there is nothing in the record or character of Peary to substantiate a suspicion that he would, even to himself, stultify the results of a score of years of hardship by putting forth a false claim.

There are but two points which give any coloring to the suspicion of fraud on Peary's part. This voyage was to be his last. If the object of his life's work was to be gained, it must be now or never. Also with him was no companion capable of checking his observations. Therefore, both the opportunity and the temptation were present. But the consistent record of his life justifies the opinion

that Peary's character was not susceptible to this form of temptation.

Did H. P. Blavatsky then mean something else by the "North Pole" than the present geographic pole? There is every evidence that she did. It is indicated that the unknown land was the polar continent at the time of the *first* race of the *Fourth* Round. Since, under Theosophical doctrines, the poles of the earth are continually perambulating, it is incompatible with logic that the polar land of that day should be at the *present* pole. On page 401, volume II, of the *Secret Doctrine,* there is a fairly plain indication that the *second* continent separated from the first at a point above Spitzbergen, or, in other words, very close to the present geographical pole, which would thus be near the boundary of the "Lost Land" of that *first* continent, and that land between the pole and Behring Straits—exactly the sole remaining unexplored area of the Arctic regions. On page 398 of the same volume, is more information indicating the same conclusion.

How much evidence, then, is there of the existence of such a land in such a location? More than sufficient. In an appendix to Peary's book, R. A. Harris, of the Coast and Geodetic Survey, gives a summary of the evidence for some unknown obstruction in the Arctic Ocean, having an area of about half a million square miles.

It is said that wild geese fly from that location in the spring, indicating the existence of warm springs or open water. In 1850, Capt. McClure, on the northern coast of Alaska, saw indications of land. In the 70's, Capt. John Kienan, of the Bark "Stamboul," actually saw the land. In 1906, Peary himself saw a distant country to the northwest of Axel Heiberg Land, and Crocker Land is often considered to be a portion of the actual coast thereof. The explorer, MacMillan, is firmly convinced of its existence. As for tradition, it is very complete and convincing. Some Eskimo tribes report that members have visited the region, but that Torngak, the evil spirit, reserves it for his own, barring all intruders with the glittering ramparts of the "Paleocrystic Sea."

There is much more in this polar question than meets the eye. Regard these quotations from *The Secret Doctrine:*

> *"It flows around and animates her* (mother earth's) *body. Its one end issues from her head; it becomes foul at her feet* (the Southern Pole). *It gets purified* (on its return) *to her heart—which beats under the foot of the sacred Shambalah, which then* (in the beginnings) *was not yet born. For it is in the belt of man's dwelling* (the earth) *that lies concealed the life and health of all that lives and breathes. During the first and second* (races) *the belt was covered with the great waters.* (But) *the great mother travailed under the waves and a new land was joined to the first one which our wise men call the head-gear* (the cap). *She travailed harder for the third* (race) *and her waist and navel appeared above the water. It was the belt, the sacred Himavat, which stretches around the world. She broke*

toward the setting sun from her neck downward (to the south west), *into many lands and islands, but the eternal land* (the cap) *broke not asunder. Dry lands covered the face of the silent waters to the four sides of the world. All these perished* (in their turn). *Then appeared the abode of the wicked* (the Atlantis). *The eternal land was now hid, for the waters became solid* (frozen) *under the breath of her nostrils and the evil winds from the Dragon's mouth."*

The two poles are called the right and left ends of our globe—the right being the North Pole—or the head and feet of the earth. Every beneficent (astral and cosmic) action comes from the North; every lethal influence from the South Pole. They are much connected with and influence *"right" and "left" hand magic.*

It is averred in Occultism that the land or island, which crowns the North Pole like a skull-cap, is the only one which prevails during the whole Manvantara of our "Round." All the central continents and lands will emerge from the sea bottom many times in turn, but this land will never change.

This "water" is the blood or fluid of life which animates the earth, compared here to a living body.

Occult teaching corroborates the popular tradition which asserts the existence of a fountain of life in the bowels of the earth and in the North Pole. It is the blood of the earth, the electro-magnetic current, which circulates through all the arteries; and which is said to be found stored in the "navel" of the earth.

Occultism points to the Himalayan chain as that "belt," and maintains that whether under the water or above, it encircles the globe.

This shows that Northern Asia is as old as the Second Race. One may even say that Asia is contemporary with man, since from the very beginnings of human life its *root*-continent, so to speak, already existed; that part of the world now known as Asia being only cut off from it in a later age, and divided by the glacial waters. . . .

During the Second Race more land emerged from under the waters as a continuation of the "head" from the neck. Beginning on both hemispheres, on the line above the most northern part of Spitzbergen on Mercator's Projection, on our side, it may have included, on the American side, the localities that are now occupied by Baffin's Bay and the neighbouring islands and promontories. *There* it hardly reached, southward, the 70th degree of latitude; *here*—it formed the horse-shoe continent of which the commentary speaks; of the two ends of which, one included Greenland with a prolongation which crossed the 50th degree a little south west, and the other Kamschatka, the two ends being united by what is now the northern fringe of the coasts of Eastern and Western Siberia.

Upon the North Polar map of the globe, a projection of the axis joining the north and south magnetic poles is seen to extend from Boothia Felix on the north coast of Canada to a point north of Siberia, passing several hundred miles from the pole, through the unknown area. The area of greatest magnetic intensity extending between the magnetic poles runs from Boothia Felix (the north magnetic pole) very close to the geographical north pole, and flows

southward therefrom through eastern and central Asia. On page 404, volume II, of the *Secret Doctrine,* we find:

> Now Meru, we are told, which is the *Swar*-loka, the abode of Brahmâ, of Vishnu, and the Olympus of Indian exoteric religions, is described geographically as "passing through the middle of the earth-globe, and protruding on either side" (*Sûrya Siddhanta,* v. 5, *Whitney's trans.*) On its upper station are the gods, on the nether (or South Pole) is the abode of demons (hells).

Is there a primordial axis of force, magnetic, physio-psychological, and spiritual, whose center lies beneath the Gobi desert in the neighborhood of the earth's center, but whose two ends swing with the Yugas? If the northern end of this axis once lay in the land of Meru and has moved to its present position, then its motion is toward the heart of the United States, while the south magnetic pole is moving upward through the Pacific. There may be a hidden relation between the movements of this axis and continental movements in all their phases. France and the British Isles, says the *Secret Doctrine,* are to be the first to disappear at the next shifting of races; and they are nearly on the opposite side of the globe from the regions through which the poles are moving, under this hypothesis.

Another significant fact is that the magnetic needle is attracted *between* the unknown area and the Magnetic Pole, rather than directly to the latter.

What might be developed from a study of the meanings of the name *Meru* and the teachings concerning it in Theosophical works, may be nearly limitless; but such learning is for the intuitive and earnest student, rather than for the casual reader.

Meantime, shall we expect to see the lost land rediscovered next year, agreeably to the projects of various explorers? Perhaps so; perhaps not. If so, will it be found wholly "a white frozen corpse," or partly green and fertile in agreement with the legends? Only time will tell. Possibly that land is not fated to be reached by men of our generation. Perhaps—who knows—it is not for pollution by the present world.

ATMA-BUDDHI-MANAS

STUDENTS often think that Buddhi is something different from Manas. The two blend into each other: the higher aspect of Manas and the lower of Buddhi are identical. Buddhi is called the discriminative principle, but that is also the higher quality of Manas; it is said to be ethical in nature, but ethics without the higher mental quality becomes merely emotion, Kama, however beautiful. And for purposes of true concentration the union of both Buddhi and Manas are essential.

Students complain that they have not the power of concentration. This is because they have not begun with the negative stage of elimination. In the lower mind and nature there are numbers of "mental deposits" of which the mind has to be emptied before any true concentration can take place. Sense impressions are the great obstacle to meditation, whether those that proceed from without, or those which come from the inner deposits of which we have not yet rid ourselves. It is very easy to lose oneself in all these inner impressions, and possibly through it be able to write a book or a poem, but this is not the clear perception of the Ego, much less the activity of Buddhi-Manas.

The first consideration must be the method of elimination. Elimination must take place gradually, by an introspective process. The mind full of unnecessary deposits must be given new material on which to work, material that is in harmony with Buddhi. That is why the student is told to meditate on the Masters, or on some great problem, no matter what the subject, so long as he keeps to it, and it does not evoke the old deposits already there. Krishna, in the *Gita,* thus adjusts the mind of Arjuna by putting before him thoughts that were unfamiliar, those problems which are the great metaphysical truths.

People often complain that they have not large views of life, or liberal minds. It is for this reason: the modifications of the mind in the past have been along petty lines evolved through contact with the objects of sense. The mind has played with these things and become active, but on these lines alone. The profound teachings of the Three Fundamentals, of the rounds and races, of cycles, etc., will elevate and free the mind from these lower desires and incline it naturally toward the great, the noble, the deep, and thus modify it on a universal basis. The practical value of these metaphysical truths will be found when the mind in lifting the burden of everyday existence is able to view the small things of life in a large way because it has been trained to take the enduring point of view. Thus appear the two great characteristics of Buddhi, impersonality and

universality, in contradistinction to the personal point of view that moves in a narrow circle of likes and dislikes.

By taking the universal outlook the student is able to destroy hundreds of lower desires. Says the *Secret Doctrine:* "The suppression of one single bad *cause* will suppress not one, but a variety of bad effects." Not only do spiritual ideas modify the mind in the direction of all that is universal and impersonal, but they help to get rid of its kamic environment of likes and dislikes. Then arises the higher reasoning faculty by which one is able to evaluate all things at their true worth, to criticize in terms of the good, the true and the beautiful, to understand how it is that their reverse forms part of the Circle of Necessity. This is the higher criticism, founded on dispassion—Vairagya.

The injunctions to choose, to induce ourselves, to act by self-devised ways and means, often confuse people who are desirous of practising this teaching because they do not ask *who* chooses, who induces, who is the particular Self which devises ways, means and methods. Some have desires for self—Kama-atman—; some let their minds be ensouled by Kama, *i.e.*, they are Kama-Manasic; some are encrusted with materialistic ideas and rarely use their discrimination or true judgment. The Self who devises, who judges, who discriminates and finally who acts *is* Atma-Buddhi-Manas. The "awakening of the Self" within this body of sensations depends on the study and practice of universal and impersonal truths.

"The Fundamental Identity"

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind. As illusions, we are separate distinct bodies, living in masks furnished by Maya. Can we claim one single atom in our body as distinctly our own? Everything, from spirit to the tiniest particle, is part of the whole, at best a link. Break a single link and all passes into annihilation; but this is impossible. There is a series of vehicles becoming more and more gross, from spirit to the densest matter, so that with each step downward and outward we get more and more the sense of separateness developed in us. Yet this is illusory, for if there were a real and complete separation between any two human beings, they could not communicate with, or understand each other in any way.—*H.P.B.*

DEFILED ABODES

"The Amanasa have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better, lest worse should happen. . . . Then all men became endowed with Manas." — The Slokas of "Dzyan," *Secret Doctrine,* II.

ARCANE SCIENCE teaches that the abandonment of the living body by the soul frequently occurs, and that we encounter every day, in every condition of life, such living corpses. Various causes, among them overpowering fright, grief, despair, a violent attack of sickness, or excessive sensuality may bring this about. The vacant carcass may be entered and inhabited by the astral form of an adept sorcerer, or an elementary (an earth-bound disembodied human soul), or, very rarely, an elemental. *Of course, an adept of white magic has the same power, but unless some very exceptional and great object is to be accomplished, he will never consent to pollute himself by occupying the body of an impure person.* In insanity, the patient's astral being is either semi-paralyzed, bewildered, and subject to the influence of every passing spirit of any sort, or it has departed forever, and the body is taken possession of by some vampirish entity near its own disintegration, and clinging desperately to earth, whose sensual pleasures it may enjoy for a brief season longer by this expedient.

During the middle ages there was, for several hundred years, such an excessive reversal of Nature's currents, such an inflow into human life of the muddy torrents of Kama Loka, that the period has been many times called the age of demonology and witchcraft. Such exhibitions of the possibilities of a change in the polarity or "temperature" of human consciousness, affecting vast masses of men, can be recognized by the student in the history and traditions of every people and of every race. The fact has often been recited and pondered, but outside the teachings of Occultism there is no understanding or explanation of this phenomenon of Atavism in the vast unknown and unexplored metaphysical region loosely characterized as metaphysical, as psychological, as astral, as spiritual.

Wars are bred in periods of profound peace and civil progress. So, also, these immense incursions from the invisible world into the domain of human life and action must have their genesis in the continual and unnoticed accumulation of mental deposits in the mind of the race during long periods of apparent religious and intellectual advancement. Some few have noted the contemporaneous prevalence of the deepest religious convictions and the extreme of intolerance and persecution, of the most brilliant intellectual flowering coupled at the same time, racially and individually, with

the worst forms of vice. The erraticities of genius, whether in prophet, poet or artist, in the military or industrial Napoleons, are well known and often commented on. But, one and all, they are as obscure as the nature of genius or of insanity itself. Like the mystery of the poppy plant, in whose flower cup are distilled by the laboratory of the plant itself a score of alkaloids, all perilous or deadly to man, yet all alike essential to the production of the seed of the plant, the efflorescence of all that we call most wonderful in human nature contains within itself the deadliest destructive elements. Whoever thinks of the Borgias, father, son, or daughter, has before his mind's eye the embodiment in comparatively recent times of what exists, takes place, continually goes on in varying degrees in every man and in all men.

Not till human life, the rise and fall of civilizations, the mental and moral ebb and flow in the individual man, are studied in the light of the seven principles in nature and in man, will these portentous facts be understood in their true nature, as the inevitable catastrophic sequence of what men regard as religion and science.

Superstition and materialism are more polite terms than diabolism and vice, but what follower of what sect in religion, or devotee of progress finds them tolerable as applied to his own science or his own religion? Yet superstition in religion and materialism in science are inexorable so long as both our religion and our science are founded on the doctrine of ethical irresponsibility in the individual man, in the human race, in nature as a whole. Who sees Spiritual Law universally prevailing in the natural world?

Our religion and our science alike proceed immediately from the psychical elements or principles in man, and only indirectly from our spiritual nature. Man is still subject, even in what he esteems to be holiest and highest, to his sensations, to his emotions, his desires—to the principle of Kama—not to his sense of justice and his reason—the principles called Buddhi and Manas in Theosophical teachings. Spiritual selfishness is the key-note in every religion, intellectual selfishness the key-note in all our systems of philosophy, physical selfishness the key-note of all our science. "Evolution" in all three schemes of life as we live it, is for the sake of the favored devotee, "progress" sought by the individual for his own sake and the sake of those he favors.

Human nature is held, in the teachings of the Wisdom-Religion, to be the temporary combination of the Divine with the Infernal in Nature—the Self of Spirit involved in and wrestling with the Self of Matter—enlightened or unenlightened Unselfishness in a death-struggle with enlightened and unenlightened Selfishness. "Human nature" is Kama-Manas, the personal or psychic nature, the midway-point of Spiritual Evolution, whence the ways go up or down to the Emancipation of the Soul from the *bonds* of Karma,

or to the "loss of the soul"—the dissolution in the crucible of Nature of the structure, whether called a "civilization" or a "genius," built up by the Self of Matter at the expense of the SELF of Spirit.

Our bodies are defiled abodes, defiled not only by our actions in this life, but by our conduct in countless former lives on earth—the Karma of Atlantis, and, before that, in former solar systems, during which we robbed Nature in the form of our younger Brothers in all the kingdoms below man.

Our minds are defiled abodes—far more defiled than our bodies, for those younger Brothers of the elemental kingdoms of nature which constitute our psychic principles are infinitely more responsive to our Will or Desires than any form of Matter known to us. We have prostituted Nature, visible and invisible, in the accomplishment of our Desires. Is it any wonder, then, that in that form of Karma called Atavism we are the spent victims of prostitute religion and prostitute science?

Yet every EGO, or spiritual man, is precisely an adept, whether of White or of Black magic who has many times entered, by the only one of the "four modes of birth" known now to us, the body of an "Amanasa," or astral human animal. It is that cup of Karma which we, "returning Nirvanees of past preceding Manvantaras," must now drain to the bitter dregs. Or, if we would repair the mischief done so long ago, we must work, and work ceaselessly, to effect a change in the *Buddhi* and *Manas* of the race, by making the psychic elements in our nature subordinate to, not the masters of, our conscience and our reason. As this process of SELF-purification proceeds, the *Mahatmas,* the Masters of Wisdom, will, perhaps, cease to be far-off ideals; may, perhaps, consent to pollute Themselves in the accomplishment of the exceptional and great Object, by entering in some mystic manner, our still defiled inner abode—that Union of Soul or Communion of Saints which is declared by every great Founder to be the secret of Re-generation.

"LOST SOULS"

AS TO "lost souls," it should be remembered that it is the Higher Ego that reincarnates, and that each incarnation is a conditioned aspect of that same ego, during which Karma is worked out and experience gained. At the death of the body, the consciousness is still involved in the ties, tendencies and relations of the life last lived, and it works out the most personal and physical ones in the Kama Rupa. These lower thoughts and feelings fade out sooner or later according to the hold they had on the entity, and then the higher phases of the earth life are experienced in the Devachanic condition.

In the case of the "lost soul", however, many lives of evil have so intensified this Kamic body that *during some lifetime* it breaks away from the Higher Ego, and the latter loses his harvest of experience, or that portion of it which brought nothing that could be added to his store of experience. He then had to begin a new series of incarnations out of his vast previous experiences.

The physical personality, broken away from its parent and guided only by selfishness, passion and desire, goes rapidly from bad to worse, and from the moment of the "break" is a "lost soul." When the body dies, the entity as a Kama Rupa may persist in Kama Loka and attach itself to wicked living persons, inciting to evil, and obtaining a vicarious experience through them; or, if strong enough in evil, may become embodied in some family of evil persons and become a scourge to humanity. The time must come when such Kama Rupas disintegrate as entities and their component elements re-enter the lower kingdoms, characterized, of course, by their association with the entity in question. *It is only in this sense that there is a descent into the animal world.* The synthetic consciousness of the Kama Rupa is not the egoic consciousness; it is composed of the sum total of its elements and tendencies, whose established power of cohesion was drawn from its incarnating ego from which it had broken away by its own weight, so to speak.

After the break, and during the remainder of bodily existence, the "person" will exist as a cyclic return of impressions of brain and body, and will outwardly seem to be like other men, but will have lost all moral sense of responsibility and can but go from bad to worse. A lost soul is a congeries of perceptions and elements concerned wholly with matter, and as such can have no permanent existence. Its gradual disintegration is a cause of suffering to it, for the means of action and expression fade out before the desires and feelings do. The desires being rationalised, it is too high for the animal kingdom, and being so wholly material, it is too low for the human kingdom. It, therefore, is doomed to disintegration and extinction in what has been called the "eighth sphere."—*R.C.*

THEOSOPHICAL INFLUENZA*

THIS malign indisposition is periodic in nature. The highest curve of its cyclic return in the larger cities of the United States appears towards the spring of the year, though sporadic outbreaks may and do occur at any time—more especially in the congested areas of Theosophic habitation where masses of students congregate with "monotonous" regularity, and foci of infection are provided with those conditions precedent which enable them to communicate with consummate ease the *microbus pessimisticus disaffectus* which appears to be a contributing cause of the disease.

Its specific germ has not yet been actually isolated, but specialists have discovered it by induction. Apparently there is a nexus, or centre, from which secondary microbic growths radiate. These latter are well-known, but experiment has disclosed that they cannot exist alone; therefore the primary is a scientific necessity. It has been named *Kama-specialis,* to distinguish it from the familiar *Kama-ordinaris* group, to which it is apparently related—a tribute to Prof. John Kammermanners Doe, to whose indefatigable industry the recent inductive, if not profoundly practical, discovery of Vitamine Q is due.

Primary symptoms of the influenza are observable in the facial expression of the incipient patient: a wrinkled forehead; eyes dulled, beady or wild, depending upon karmic heredity; strained appearance of the nostrils and concavic curvature of the lips.

Dr. Lot Morerest, of the Universal Lying-down Hospital, who has operated so interestingly in many of these cases has named this peculiar facial characteristic "the martyred look." It appeared in 96 per cent of his subjects upon whom operative treatment has proved so successful, but who later passed away. This nomenclature was readily agreed to by Dr. I. Will Hustle, of the Mounting Hope Clinic, to whose active ministrations so many sufferers have owed their sudden recovery.

Said Dr. Hustle, "Characteristic of patients treated at the Clinic are a significant depression and a tendency to babble. As treatment of the disease is psychological rather than physical, preliminary steps were necessary to secure an accurate record of a vast stream of babblings, classify them, collate the similarities, and thus

---

* Having received advance proof sheets from *The Lancem,* London, with permission to print, of a profound scientific article by "Doctor," it appears timely to place it before the readers of THEOSOPHY, in place of an "Among Friends," in the present issue. We are advised that neatly printed copies of the Charts referred to in the article are to be issued shortly by *The Lancem.* London students will be more quickly served by applying directly to *The Lancem's* office, enclosing postage, and asking for "Influenza Charts of Dr. I. Will Hustle." Students in Washington, New York, San Francisco and way points will be served by this office, from which Los Angeles students have already been amply supplied.—SUB-EDITORS.

by combination develop a chart. This work was capably performed by my Chief Nurse, Miss Lotta Sense—I have often remarked that my cures are due quite as much to intelligent nursing as to the actual treatment itself. Perhaps you would like to see the resulting chart,"—and the breezy Doctor produced the following:

Synthetic Babbling Chart
(Theosophical Influenza)

1—"If I only had more time."
2—"Not a very lively meeting."
3—"A big city is no place for a white man (refined woman) to live in."
4—"What awful weather."
5—"I'd like to hear something new once in a while."
6—"Everybody I know is about half sick."
7—"A fellow (girl or person) sometimes feels as if it wouldn't be so bad to take the long rest."
8—"Of course I didn't know what I was getting into."
9—"She (he) ought to do well, but when you have to work for your living every day—"
10—"So free—no family responsibilities."
11—"Well, I'm going to take a good rest next summer."
12—"Terribly uninteresting part of the book."
13—"The room was so close I could hardly keep awake."
14—"Why don't they have a little heat turned on once in a while?"
15—"I do wish he wouldn't say that so often."
16—"Same old chapter."
17—"In my old Lodge they used to—."
18—"I never want to see another book."
19—"Why not do something practical?"
20—"Oh dear!"

"The treatment is obviously homeopathic," said Doctor Hustle, "—and we don't allow patients to moon about the clinic," he added vigorously, "for the simple reason that it would soon clog traffic. Oh yes, it is self-administered," he declared, "much better taken in the privacy of the home. We recommend it the last thing before retiring, so that the average patient will wake up the following morning cured and ready for a constructive day—the small hours of the night afford the best time for the treatment to work.

"What *is* the treatment?" he repeated, in answer to the direct question. "Why, homeopathic, as I suggested: babbling for babbling. But babbling of a different kind, of course, and not strictly 'babbling.' Just turn the chart over, and see what appears on the other side; my Chief Nurse worked that out."

This is the way it read:

Remedial Night Thoughts
(For Theosophical Influenza Patients—to be Self-administered)

1—What do you do with what you have?
2—Not in spots—what spot?

3—The world is wide.
4—It has been worse.
5—Have you really heard this?
6—Meet some strangers.
7—And sometimes he (she) doesn't.
8—You don't yet.
9—Gives you less time to think about yourself, too.
10—Nor treasured ties, either.
11—By letting others look after the summer meetings?
12—To whom?
13-14—Remove (put on) your wrap (coat).
15—Why do you suppose he does?
16—*Ripe* with age.
17—Why did you leave it?
18—The blind never *will*.
19—Nobody is detaining you.
20—Use it in another sense—with discretion, of course.

GEO. REGARDUS BUSTED, M.D., F.L.A.T., D.V., *etc., etc.*

TRUE OCCULTISM

Begin by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolise the conversation. Keep in the background. If someone begins to tell you about himself and his doings, do not take first chance to tell him about yourself, but listen to him and talk solely to bring him out. And when he has finished suppress in yourself the desire to tell about yourself, your opinions and experiences. Do not ask a question unless you intend to listen to the answer and inquire into its value. Try to recollect that you are a very small affair in the world, and that the people around do not value you at all and grieve not when you are absent. Your only true greatness lies in your inner true self and it is not desirous of obtaining the applause of others. If you will follow these directions for one week you will find they will take considerable effort, and you will begin to discover a part of the meaning of the saying, "Man, know thyself."—*W.Q.J.*

ANCIENT LANDMARKS

VI

Zoroastrian Ethics

IF the spirit of Vedanta singing through the *Gita* endeavors to bring the world to *Dharma*-Duty, the theme which Zoroastrianism recites for humanity is of *Ashoi*-Purity. The very words with which Ahuramazda rejoiced Zoroaster as given in the Vendidad (V-21) are: "For man purity is the greatest good even from his birth." This code of purity contains an exhortation profound in its simplicity (IX-19).

> Make thyself pure, O righteous man! Anyone in the world here below can win purity for himself, namely when he cleanses himself with good thoughts, words and deeds.

The first, the shortest, but regarded as the most efficacious of prayers is Ashem-Vohu which translated is:

> Purity is the noblest blessing. Happiness it is—happiness to him who is pure for the sake of noblest purity itself.

The metaphysical and cosmical aspects of the twin-spirits, good and evil, Ormazd and Ahriman, have already been considered. Just as the great war of Kurukshetra was used by occult teachers in India to instruct humanity in the metaphysical source of all wars (the dual principle of spirit-matter) and its precipitation in man of the greatest of all wars, so also "the whole struggle of Ahura-mazda and Ahriman is but the allegory of the great religious and political war between Brahmanism and Zoroastrianism." (*Isis Unveiled*, II, p. 237.) Elsewhere H. P. Blavatsky writes:

> Ahriman is matter, the begetter of all Evil, and the Destroyer, since matter—eternal *per se* and indestructible—having to ever change form *destroys* its units, while Ormuzd or Spirit remains immutable in its abstract Unity and as a whole.

It was neither the metaphysical nor the historical aspect which perpetuated the teaching about Ormuzd-Ahriman in old Iran; it was the personal—the strife of mind and heart in man, the struggle between his own members. They were a practical people, the Iranians, and what appealed to them was the truth that Mazda's Law of Purity was the weapon to destroy the impure being of their own passion-nature. Their veneration for the great elements, in fact the whole of Nature, sprang from the idea that it was the religious duty of man not only to refrain from polluting but to raise and elevate all the kingdoms of the manifested universe. The aspect of the dual powers which persist with such tenacity in Zoroastrianism is the psychologic-human one, and while Ahriman has been personified and has become, like Satan, a living entity for the superstitious, for the cultured he is but a force within man, his own lower nature.

Zoroastrian ethics is based on *Ashoi*-Purity. It has two aspects —(1) Purity of the Inner Man, and (2) Purity for the great without. The former is triple—of thoughts, of words, of deeds; the latter is four-fold—of Fire, of Air, of Water, of Earth. The Law of Purity is the Law of Wisdom. Dadistani-Dinik says:

> As through Wisdom is created the world of righteousness, through wisdom is subjugated every evil, and through wisdom is perfected every good.

The Law of Mazda, the Wise, is the Law of Purity—(1) of matter—force—consciousness, (2) of elements—energies—beings, (3) of body—mind—soul, (4) of deed—word—thought.

Every Zoroastrian wears next to his skin the Sudarah, the shirt of white material, symbol of purity, of a prescribed cut with symbolic mark thereon, and ties the sacred thread, Kusti, made up of seventy-two interwoven filaments, round his waist over that shirt. Each of the seventy-two filaments represents one of the seventy-two parts of the Izashne—the Yagna-Sacrifice ritual. The thread circumvents the waist three times; in tying it a particular knot is made in the front and another with loose ends at the back. It is thus done: the middle of the thread is applied to the waist in front, and the loose ends go round behind where they change hands, what was in the left hand being taken up by the right and the end in the right hand is picked up by the left; then these are brought back to the front so that the thread has gone round twice; then are made two knots—a right hand and a left hand, and the loose ends for the last time passed behind and tied there with a similar knot. This way in which it is tied, the chanting which accompanies it, in fact its whole symbology centers round the fundamental idea—Humata, Hukhata, Huaresta, good thought, good word, good deed. Several times a day the pious or orthodox Parsi in untying and retying the thread repeats short prayers to affirm the joyous victory of Ahuramazda, and the contempt he feels for Ahriman, and to repent the error of his ways, thus:

> I repent for all the evil thoughts, the evil words, the evil deeds, deliberate or unintentional, which I started on their nefarious journey, related to my body or soul, connected with the material or the spiritual world—I repent with the power of the Triple Word.

He reminds himself of the fact that the Law of Ahuramazda is the only true protector and its benediction comes from the Soul-Fire, the Son of Ahura whose intelligence is divine and good.

This Law of Ahuramazda is clear to the wise and the discriminating who by its aid acquire the power of righteous thought and deed and obtain control over the tongue (yasna xxxi—19 and 22) Manasni—Gavasni—Kunasni—Good Thoughts, Good Words, Good Deeds, according to the righteous law of Ahura is reiterated in numerous places in the Avesta. It is insisted that man should

consult the righteous Law of Wisdom. His own good inclinations or noble aspirations are not all sufficient, his mental and verbal expressions and especially his deeds should be in conformity with the Code of Wisdom. The Renunciation of Sin (a definite magic-rite now forgotten) has to be performed for the preservation of the Soul, in a deliberate manner. Says *Dina-i Maninog-i-Khirad* (LII):

> Every disaster which springs up he is to trace to the violence of Ahriman and his host, and he is not to seek his own welfare and advantages through the injury of any one else; thus he becomes compassionate as regards all the creatures of Ahuramazda. In duty and good works he is diligent and persistent. . . . . For the performance of Renunciation of Sin the special thing is this, that one commits no sin voluntarily; and if through folly, or weakness and ignorance, a sin occurs, he should then renounce that sin by approaching the high-priest who is his good soul; and after that when he refrains from that sin, having learnt its lesson, that sin is swept away from him, just as the wind, fast and strong sweeping over the plain carries away every single blade of grass and anything that is not rooted in the soil.

Vendidad (XVIII-17) advocates that one should never be slack in good thoughts, words, and deeds, but let a man ever be slack in the three opposing abominations. When a man thinks, speaks, and acts righteously according to the Good Law he obtains from Spenta-Mainyu, the good spirit of Mazda, blissful immortality which is universal harmony of Wisdom (yasna—XLVII—1-2). There is no trace of any vicarious method of gaining happiness and spiritual insight—the man himself has to fight the evil and refrain from it, to befriend the good and practise it. The struggle which rages within man is long and protracted but through the Soul-Fire the faithful purified of his sins comes to immortality.

The Avesta enjoins the faithful to maintain and increase the purity of the four great elements. It is indicated that these elements are contacted by the man through his own constitution and that an intimate kinship between man and the elemental worlds exists. Thus the tilling of the earth is not only a physical but a psychological process; the water is not only a material element but a psycho-spiritual force; the radiant fire is but a substantial manifestation of divine intelligence; air is not only gaseous matter but a magnetic healer and a purifier of *druj*-sin, whose nature is psychic.

Thus in the *Vendidad* the earth rejoices when the faithful digs out corpses of man and beast (*i.e.* throws out of his being the dead things of lust and passion); the earth feels happy and rejoices when the faithful steps on it on his way to the performance of religious rites (*i.e.* resolves to begin the spiritual life); when the faithful clears the ground to erect his house (*i.e.* creates by the power of thought and deed the temple as the soul's habitat); when the faithful cultivates corn, grass and fruit (*i.e.* reaps his good Karma); and when the faithful brings increase of flocks and herds (*i.e.* increases

his spiritual faculties for the feeding of his fellow-men). Therefore it is said in the *Vendidad* (III-24):

> Unhappy is the land that has long lain unsown with the seed of the sower and wants a good husbandman. He who would till the earth, O Spitama Zarathustra! with the left arm and the right, with the right arm and the left, the earth will bring forth plenty of fruit. Unto the tiller says the Earth: "O thou man! who dost till me with the left arm and the right, with the right arm and the left, hither shall people ever come and beg for bread, here shall I ever go on bearing, bringing forth all manner of food, bringing forth profusion of corn." But to the non-tiller says the Earth: "O thou man! who dost not till me with the left arm and the right, with the right arm and the left, ever shalt thou stand at the door of the stranger, among those who beg for bread; ever shalt thou wait there for the refuse that is brought unto thee, brought by those who have profusion of wealth."

This is not only a reference to the farming process, but the metaphor is used as in the 13th *Gita* for the immortal Farmer-Soul who sows and reaps thoughts and words and deeds. Therefore it is said:

> O Maker of the material world, thou Holy One! What is the food that fills the law of Mazda, what is the stomach of the Law? Ahura Mazda answered: "It is sowing corn again and again, O Spitama Zarathustra! He who sows corn, sows holiness; he makes the law of Mazda grow higher and higher; he makes the law of Mazda as fat as he can with a hundred acts of adoration, a thousand oblations, ten thousand sacrifices.
>
> And so it is sung:
>
> 'When barley occurs, then the demons hiss;
> When thrashing occurs, then the demons whine;
> When grinding occurs, then the demons roar;
> When flour occurs, then the demons flee.'
>
> Then let the people learn this holy saying: 'No one who does not eat, has strength to do works of holiness, strength to do works of husbandry, strength to beget children. By eating every material creature lives; by not eating it dies away.'"

All this is reference to the doing of good action and the living of the life of holiness. The growth of courageous resolve to live is sowing and its first fruit is barley; the working with that fruit with discrimination is thrashing; when the knowledge is applied the corn is being ground and the evil in man roars, and when the spiritual insight as the result of good living comes to fruition (flour) the evil dies.

Next let us see the element of water. The following is from Aban-Yast (10-13):

> Offer up a sacrifice, O Spitama Zarathustra! unto this spring of mine, Ardvi Sura Anahita, the wide-expanding and health-giving, who hates the Demons and obeys the laws of Ahura, who is worthy of sacrifice in the material world, worthy of prayer in the material world; the life-increasing and holy, the herd-increasing and holy, the fold-increasing and holy, the wealth-increasing and holy, the country-increasing and holy;

Who drives forwards on her chariot, holding the reins of the chariot. She goes, driving, on this chariot, longing for the worship of men and thinking thus in her heart: "Who will praise me? Who will offer me a sacrifice, with libations cleanly prepared and well-strained, together with the Haoma and meat? To whom shall I cleave, who cleaves unto me, and thinks with me, and bestows gifts upon me, and is of good will unto me?"

Whom four horses carry, all white, of one and the same colour, of the same blood, tall, crushing down the hates of all haters, the hates of Demons and men, of evil spirits and goblins, of the oppressors, of the blind and of the deaf.

This goddess of water is, as H.P.B. points out, the Zoroastrian-Minerva: "Begging the pardon of our European Sanskritists and Zend scholars, we would ask them to tell, if they know, who was the Mazdean goddess Ardvi-Sura Anahita? We maintain and can prove what we say, that the said personage implored by Ahura, and Saraswati (the Brahminical goddess of Secret or Occult wisdom) are identical."

In the previous article we have already dealt with the fire intelligence, the Soul in man, the Son of Ahura-Mazda. In the above passage from *Dina-i-Maninog-i-Khirad* and in other places the righteous and purifying power of air, its might to destroy and sweep away evil, etc., are mentioned.

Rich in metaphor, profusely symbolic, but to the student of Theosophy and esotericism very clear, are all the Avesta fragments. There is enough of the ancient Wisdom extant in them to make them more than interesting; they provide important proofs of the existence of the Universal Wisdom Religion from which all religions and philosophies sprang. Says H.P.B.:

The origin of the Brahmans and Magi in the night of time is one, the secret doctrine teaches us. First, there were a hierarchy of adepts, of men profoundly versed in physical and spiritual sciences and occult knowledge, of various nationalities, all celibates, and enlarging their numbers by the transmission of their knowledge to voluntary neophytes. Then when their numbers became too large to be contained in the "Airyanam Vaejo," the adepts scattered far and wide, and we can trace them establishing other hierarchies on the model of the first in every part of the globe.

Such Adept-Messengers to the four corners of the Globe were the incarnated Ameshaspentas—"who were all of One Thought, who were all of One Speech, who were all of One Deed, whose thought is the same, whose word is the same, whose deed is the same, who see from afar one another's soul thinking of good thoughts, thinking of good words, thinking of good deeds, thinking of the World of Light. Radiant are their Paths, shining Their ways as They go down to the Libations."

TWO POLES OF BEING

ALL who are familiar with Theosophic truths know that the Adept and the medium are said to represent two poles, the positive and negative poles of being. Most learners, knowing they are not Adepts, and feeling equally sure they are not yet mediums in the commonly accepted sense of that term, rest content with the above information without trying to see its direct and important bearing on their own lives and actions. However, it is a fact which must sooner or later be faced, that each individual is daily and hourly traveling on one of two paths, the path which leads to the shining heights of Adeptship, or that easier path which descends at last to the murky depths of mediumship. One may hope, and even believe he is treading the higher path, but that is not enough. He must *know*. He must learn to discern clearly between the two paths, between positivity and passivity, or he is as helpless as a blind man who *hopes* that luck or chance, his good intentions, or some passer-by may direct him aright.

To tread the path towards Adeptship means war, struggle, grim unrelenting battle, waged every step of the way. Let us have no doubt as to this. Most do not like fighting, not daily and hourly fighting, at any rate; so the ranks of true soldiers are never overcrowded. Nevertheless, could we but catch one glimpse of the actual condition of the majority of men and the goal towards which they are unconsciously heading, we would be far more ready to wage the desperate age-old struggle with every ounce of determination and energy at our command.

As each is a copy of the whole, every condition or mode of action experienced by any being is depicted in ourselves; so it is the daily phenomena of our own internal processes which must be ardently studied, and thoroughly understood, if we are ever to reach discernment.

All mental activity is electrical in its nature, and by a process almost identical with physical-plane photography, every mental action is photographed on the surrounding and permeating medium, the Astral Light, there to remain indefinitely. Furthermore, we have to remember that these pictures are not dead things; they are composed of elemental lives or forces energized and qualified by man. The spiritualistic medium is one who has become, through passivity, a helpless prey to these pictures and forces existing in the lowest strata of the Astral Light. The difference between the condition of such an one, and that of the average man is one of degree only—a fact that can be soon determined by anyone who will scrutinize his own mental processes and ascertain their nature.

Just as the physical man is surrounded and influenced by the atmospheric conditions and changes of the physical plane, as well as by innumerable other contacts, just so is the inner psychic man environed by the astral-*kama-manasic* atmosphere. Until one understands this and begins, at least in some measure, to disentangle himself from its influence, there is no possibility of positive, creative, *self*-induced thought and action from within outward. To the extent that we allow these vagrant influences, which appear to us as *our* thoughts and feelings, to determine the nature or course of our action, to that extent are we passive and mediumistic—in a state directly opposed to spirituality. Spiritual action is action based on the direct perception of principles, and is entirely independent of any feelings.

Practically every action of the ordinary human being is psychic action, induced by the identical forces which more completely dominate the spiritualistic medium. During the waking state the mind of the average man is engaged in a kind of mechanical motion. It is either reviewing those pictures which relate to its experiences of the past, or is darting forward with hopes, plans, or fears, making new pictures for the future. Men call this motion, thought, and the sensations derived therefrom is all they know of life. Such mental action is not thought; it is but the natural motion of the lower manasic lives allowed to follow their own tendency undirected by the will. If the pictures presented to the eyes of the astral man are pleasing, we feel happy; if gloomy, we feel depressed. Can we not see that this is but a state of waking-dreaming in which nightmares harass and torment, or sweet dreams soothe?

All the hopes, fears, loves, hates, joys, plans and purposes of human nature belong to this psychic realm of nature. It includes even the highest human loves and emotions. They but represent one of its higher layers or strata; for while these higher human qualities can and should be encouraged, developed and used, it must be understood that they are no more the real man than are the lower energies. The spiritual man has naught to do with this psychic realm other than to observe, understand and control it.

The very fact that the psychic nature and its actions are objects of perception to the Perceiver should be sufficient to convince man that he exists apart from it. As the pictures are thrown up before the eyes of the Soul, each gives rise to an idea and a feeling, which are but three modes of perception of the same thing; the manasic, or idea side; the astral, or form side, and the feeling, or kamic side. When these are seen as they are and for what they are, the spiritual man takes his first step towards emancipation.

THE MYSTERIES OF MATTER

A science has reached its last stage when it has achieved the power of prophecy. *(A Scientific Opinion.)*

The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates—those *whose very existence is known but to a small number of Adepts*—are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow. (H. P. Blavatsky, *Secret Doctrine,* 1888, I, 611-612.)

It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. (*Secret Doctrine,* I, 520.)

Take, for example, the discovery of radioactivity by Becquerel, which was the result of a combination of plausible but false reasoning and fortunate accident. . . .

Becquerel's original reasoning was entirely wrong. His results were due to the fact that rays similar to X-rays, but different, were being given out by the uranium all the time. He followed up the lead which this accident had given him, investigated the properties of these new rays, and suggested to Madame Curie the experiments which led to the discovery of radium and gave to us the best means yet known of combatting cancer. The whole subject of radioactivity started from this accident. But it did so because Becquerel had the mental alertness to take advantage of the accident. . . .

The discovery of X-rays by Roentgen is another illustration of the important part that accident plays in scientific discovery. Roentgen was repeating some interesting experiments that had been made by another physicist with a special form of Crookes' tube. . . .

It would have been easy to fail to notice this dim light or to dismiss it as of no importance. But Roentgen *did* notice it and recognized that he had to do with something new and important. In consequence the X-ray is now available for the surgeon, the dentist, and the physician, and has contributed to scientific progress in a dozen different fields.

Roentgen's discovery could not have been made except by accident, for the existence of such things as X-rays was not even suspected. This is true with most really great discoveries. It is the business of the scientific man to keep always in mind the fact that such altogether unexpected things exist in nature. . . . (Prof. Ernest Merritt, *Scientific Monthly,* June, 1925.*)

---

*Roentgen's discovery was made in 1895, and Becquerel's discovery about the same period.—EDITORS.

In 1898 a new metal was discovered in Paris by Professor and Madame Curie. Because it was found to give out certain kinds of rays continuously they called it radium. In fact, it was by means of these rays that the discovery was made. No other chemical element has ever attracted so much popular and scientific attention. . . .

Scientifically its discovery represented much more than finding merely another new element. Radium is an entirely new kind of matter. Before its discovery it was thought that the chemical elements, about ninety in number, of which all substances are composed, were immutable. The alchemists spent a century of vain endeavor to transmute the metals. Their failure resulted in the belief that the elements could neither be destroyed nor changed one into another.

The early studies of radium disclosed apparent contradictions to this and other natural laws. . . .

These new phenomena remained unexplained until 1903, when two British scientists, Rutherford and Soddy, proposed the theory of atomic disintegration. This theory has been proved correct. . . . (Dr. S. C. Lind, *Scientific Monthly,* June, 1925.)

A generation ago physics underwent a similar expansion but it was based wholly on new facts. Henry Adams has described the consternation caused by Roentgen's almost accidental discovery of X-rays and the subsequent revelations of radium in the hands of the Curies. Physics had been placid, its vitality spent, its problems apparently solved except for refinements of measurements. Suddenly quite unreasonable, if not impossible, forms of energy and of matter appeared close at hand. At once it was apparent that the ages of learning had taught next to nothing compared with what remained unknown. The race was again adrift on a rudderless raft in a chaotic sea. A hundred years previous Faraday's work in electricity had had the same effect. Such a stroke would now seem impossible. Millikan has said that physics has advanced more in the past twenty years than it had in the previous two hundred. The pace is being maintained. The raft is growing, but, more than that, the chaos on which we float is apparent to the merest Ph. D. (Prof. Gerald L. Wendt, *The New Republic,* Feb. 4, 1925.*)

The scientific man is, in no invidious sense of the word, a phenomenalist; that is, one who seeks to explain things-in-themselves by their visible effects. The phenomenalist mind, if untrained in science, clamors for wonders and miracles. The phenomenalist mind in the scientific world, insists even more loudly that fundamental principles shall show forth their form and essence through the medium of practical proofs; "practical proofs," to his mind, being that category of existences which lend themselves to observation under the microscope or to precipitation in the test tube. Direct perception of principles or of fundamental truths—that is to say, intuition—is a rarity and almost an impossibility in this race at this epoch. Those who have it do not need phenomena except as aids to teaching. They are masters of phenomena, for they know what lies behind,

*Prof. Paul R. Heyl, *Science*, Feb. 27, 1925, considers that the discovery of Roentgen rays closed that scientific epoch.—Editors.

even as man is master of his bodily movements because his knowledge of the controlling mental forces thereof is intimate.

But the phenomenalist is so wedded to his path of approach to truth that the very existence of intuitional perception, the very reality of Perceivers of abstract principles, can only seem a dream or fairy tale. He can escape from the blind alley of matter only under the impulsion of an intrusion of the unexplainable and incredible into his realm of "cold fact."

Now, the basic doctrines of Theosophy and the self-contained history of its origin are, *prima facie,* incredibilities to the scientific mind. But they have the capacity of extending into mundane realms certain manifestations which force the observer to revise his distinction between the believable and the unbelievable, or become insane. It rests with the individual, however, whether he shall become an observer or remain a dutifully blindfolded follower of the path of orthodoxy, in science as in religion.

The simple quotations from the *Secret Doctrine* are only two prophecies out of scores. From the scientific viewpoint, there is absolutely no explanation for them. From the Theosophic viewpoint, there is explanation of those paragraphs and of the scientific mind as well. Here is a phenomenon—a phenomenon which from every criterion of reason deserves, demands, and requires investigation. Here is *prior knowledge.* Knowledge must have source in a Knower or Knowers. The nature and origin of those Knowers is in every respect a subject for scientific investigation. Shall we then demand that science at one fell swoop resign its proud position as harbinger of all possible knowledge, that it shall admit the existence in this world of beings intellectually and by virtue of experience superior to all scientists?

Such a demand unbacked by power would only be a creator of scornful laughter. Such a demand with any semblance of pressure behind it would soon make of the ranks of science an embattled "fundamentalism" falling back upon the ramparts of enraged prejudice, in as utter a sense as the religionist sects.

But here and there is a student trained in the scientific method, yet willing to accept the truth wherever found, "even looking popular prejudice straight in the face." For these we write, with no object of proselyting, but in duty bound to shed light on the path of those who dare to scale the "unattainable," and to dream that the "unknowable" can be known. Among scientific students there are more such than one realizes.

THE UNEXPECTING

THE world is full of people who believe that something is "due" them. They do not get it; therefore they are unhappy. For what appear to be the best of reasons—or for none at all—they expect consideration. The world wags on, unknowing and unimpressed, and the unrecognized claimant of credit calls it a heartless world.

Men believe special consideration is due them because they are English, or French, or American—even the prosaic Hottentot expects it because—he is a Hottentot! "I am a teacher; I am a doctor . . . a clergyman, banker, sportsman, property-owner, catholic, protestant, laborer, convict, parent, slender, stout, short, tall, invalid, healthy" . . . anything whatever that the mind of man can describe or imagine serves as a flag-staff upon which he can fly his colors for others to salute!

Not recognizing the reign of Law in every thing and every circumstance, men do not realize that if anything were "due" them, *they would already have it.* The fact that they have it not is proof positive of the sad absurdity of the expectant position. The Book of Life is automatic, self-balancing; credits and debits are entered then and there with flawless precision. Every moment, every being is making his entries, whether aware of it or not. Their sum-total *is* the being, together with his environment, both inner and outer. A wholesome humility would follow a general recognition of this indubitable fact.

Students of Theosophy, partaking of the human nature, are no different from other people save that they have a nobler ideal, a sounder basis for action; and because they are certain that humanity has never been without a friend they have the assurance of help and hope. Yet many believe that something more is "due" them.

Some have given freely of time, money and work, even for years—yet remain "unrecognized," as they think. Some have studied and memorized and collated and prepared, to fit themselves to be better able to help and teach others—and tried their utmost to do so—without substantial "appreciation," they believe. Some have made Theosophy *first* in their lives, as they think, begrudging nothing, sparing themselves not at all—without reaping "fruits," so far as they are aware. All these, whether voicing the fact or not, feel that something *more* is "due" them.

They already have what is due them. As long as anybody whosoever or whatsoever feels his lack of it, he will never receive full "recognition," or "appreciation," or "fruits." In the sense of the *Bhagavad-Gita* he is not "unexpecting"; he is "finding fault." This attitude qualifies all he has done and is doing; for true service is a

matter of *motive,* as well as acts. Let each one search out his motives: "Has my object been that others shall be helped, or that *I* shall help others?" An honest answer to this question will bring illumination: "My motives have been *mixed,"* will be an almost universal admission. But motives can be clarified, purified, freed at last from the taint of personality. Throughout the process the student may know he will receive *everything* that is due.

Some students expect praise from fellow-students; some have arrived at that elevation where they expect especial attention paid to every wish they voice and every word they utter; some expect social consideration; some want to be consulted about every smallest detail. As students they abhor the idea of a "personal god," yet they long to lay down a few "edicts" of their own.

The praise-expecters get—their true due, and are disconsolate; the elevated announcers of the law sometimes surprise a smile upon the faces of their hearers, and are annoyed; the social-requirers find their group atmosphere "cold"; the would-be consultants discover that the joint work is going forward with ease, in spite of the methods used, so full of fault in their opinions.

Nothing is "due" anybody, save what he has. The thoughtful student will recognize sooner or later that he himself is of no especial importance, but that *the work itself is.* The glory of a great accomplishment is that it gets done—not in any of those concerned in doing it.

"It must be the eternal that draws forth your strength and beauty, not desire of growth. For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature."

Is Life Hard?

There are times when life becomes so complicated, so urgently pressing from every direction, that it seems conspiring to defeat the ends of Soul. No time for studying, none for even thinking, and least of all for brooding on the great universal ideas! We despair, "I'll never accomplish anything!" But, suppose we never do accomplish anything, life can't make one stop trying. And it can't make one begrudge his services and do them uncheerfully and unwillingly. And it can't make one discouraged. And it can't make one depressed. It can't really defeat us, *unless we let it.*

THEOSOPHY SCHOOL

The illuminated sage regards with equal mind an illuminated, selfless Brahmin, a cow, an elephant, a dog, and even an outcast who eats the flesh of dogs. Those who thus preserve an equal mind gain heaven even in this life, for the Supreme is free from sin and equal minded; therefore they rest in the Supreme Spirit. The man who knoweth the Supreme Spirit, who is not deluded, and who is fixed on him, doth not rejoice at obtaining what is pleasant, nor grieve when meeting what is unpleasant. He whose heart is not attached to objects of sense finds pleasure within himself, and, through devotion, united with the Supreme, enjoys imperishable bliss. For those enjoyments which arise through the contact of the senses with external objects are wombs of pain, since they have a beginning and an end; O son of Kunti, the wise man delighteth not in these. He who, while living in this world and before the liberation of the soul from the body, can resist the impulse arising from desire and anger is a devotee and blessed. The man who is happy within himself, who is illuminated within, is a devotee, and partaking of the nature of the Supreme Spirit, he is merged in it. Such illuminated sages whose sins are exhausted, who are free from delusion, who have their senses and organs under control, and devoted to the good of all creatures, obtain assimilation with the Supreme Spirit. Assimilation with the Supreme Spirit is on both sides of death for those who are free from desire and anger, temperate, of thoughts restrained; and who are acquainted with the true Self.—*The Bhagavad Gita.*

HERE you find the phrase "the assimilation of the Supreme Spirit," which is the Universal Self, which is everywhere. It is also said that things come to us, whether we wish or do not wish for them. Things come to us which are good, and which we do wish; other things come to us which are bad, and which we do not wish for. All those things take place continuously—expected good things and unexpected good things—expected bad things and unexpected bad things. These four kinds of experiences always come to us. We, as the Soul, as part of the Universal Self, try to make our response, our answer to all those things that come—good, bad, or indifferent—learning from each, learning thereby our real nature.

It is said that the Soul is the great Enjoyer. Now when we enjoy, some enjoy by the help of the body, of the senses; some by the help of the feelings; some enjoy by the help of their thoughts; but very few people really enjoy with the help of the Soul. When there is Soul enjoyment, then there is not only sense and feeling enjoyment, mental and intellectual enjoyment, but there is spiritual enjoyment. Because we see the spiritual view of all thoughts, feelings, experiences when they come to us—that is, when experiencing as the Soul, the assimilation of the Supreme Spirit takes place.

We know ourselves as the Soul now, when we are learning Theosophy; as the body when we eat. We think it is the body that

eats and none of us think it is the Soul in the body, who keeps the body going! Therefore even nourishment for the body has to be thought about from the point of view of the soul. When we read, our minds enjoy the reading, but very few of us think whether the Soul is getting any experience or enjoyment, and so when on occasions we begin to live as the Soul, then we begin to see how Deity, God, the Universal Self, everywhere present in all things, is present in that which we call good and that which we call bad. We look upon all things as the School for the Soul and not as good, bad or indifferent. All things bring us certain lessons. That is what we want to learn—to begin and live as the Soul, and towards all good, bad and indifferent experiences we remain the same—calm, contented, happy. Just like the bees who go to the flowers and suck the juice and make it into honey without destroying the flowers, so do we move in the garden of this world, where there are apple trees and also poison oak; and from all we learn. Let us learn by enjoying our experiences, as well as by suffering them. Happiness is not in experiences; it is in us, and so is it with sorrow.

The Supreme Self is in all things, in the good and in the evil; we do not see It, because we have not seen It in ourselves. This glimpse of the God within is the only true vision. Through it we gain the inner strength which gives all kinds of strength: spiritual strength brings intellectual and moral strength. It is the fixity of the mind on lower things which produces pain, misery, ignorance; which produces that worse than ignorance—false knowledge. True knowledge comes by dwelling on the Supreme Spirit, the Ego within. In all actions, whether thinking or speaking or feeling, we may invoke, and call to birth, the Supreme Spirit. He who finds in good and evil, then, One Essence—the Immortal and Divine Self—and finds it because he has it within himself, is an excellent devotee. Each one of us will find other people divine in proportion as we find ourselves divine; we shall find other people immortal as we find ourselves immortal: knowing ourselves as divine and immortal, we begin to know Nature as divine and immortal. The highest of truths comes to be recognized by us, if we take the position that we are the Supreme Self. Directing the mind constantly to the Supreme, the One Self, we find by the power of that One Self, the Divine Nature of all things and beings.

CONFUSION LESS CONFOUNDED

WHEN one really has a point to prove, incidents to be cited in support are usually forthcoming. It hardly seems necessary to prove that confusion has existed in the minds of many students relative to some theosophical teachings. Before we learned to go to the source for our information some of us were puzzled to read that the reincarnating Ego alternately occupies male and female bodies, when in other books it is said that the Ego uses an envelope of the same sex for seven successive incarnations, and still others claimed that the sex persists throughout entire manvantaras. Similar conflicting statements regarding the translation of the Egos occupying bodies of the lower animals to human forms have been given.

It has been suggested that the differences are not actually in the teachings but in the interpretations thereof. The teachings require *study,* not interpretation. They were given to the western world less than fifty years ago, *in English,* and in clear and concise terms. Painting the lily and perfuming the rose are less futile tasks than interpreting that which needs no clarifying, and it is the "interpretation" of the points mentioned above, and of others more vital, which has caused confusion.

Such confusion need not exist. Students, when confronted by conflicting statements relative to any item of doctrine need not make a choice. If the application of the teaching means anything to the student he *must know,* if the truth is available. As an aid to learning let the student ask himself: "Is this statement from the teachings? Is it an interpretation? Is it an interpretation of an interpretation? Will any individual, group or organization benefit more than others if this statement is true and others false? Is it made on authority? Whose? Does it agree with the statements of the original recorders of the teachings, H.P.B. and Wm. Q. Judge? Do the statements of others agree with them? Do the statements of these two agree with each other? Do the statements of others agree with each other? Will this statement vitiate the teachings of any system because it will not fit in?"

It is not intended that answers be supplied to the inquirer. To presume to do so would be to admit having an axe to grind. Having proved the truth to himself the seeker will be independent of the claims of any school or teacher. The proper amount of caution, zeal and intelligent effort will enable the student to avoid confusion and find the one body of teachings where no confusion exists. The entire truth has not been given out. That which has is not the property of any individual or body.

ON THE LOOKOUT

The Cause of Continental Upheavals

In the days of H. P. Blavatsky, and until very recent years, mountains and continents were supposed to have been formed by shrinkage of the earth's crust during the course of cooling, much as wrinkles are formed upon an apple which withers. As Theosophy squarely denies such a theory, it is interesting to note that of late the hypothesis has been breaking down on several counts. There is now no particular certainty that the earth ever was molten or radically different in climate as a whole, however much it may have varied from the mean during various cycles. (See Dr. David White, *Science,* January 9, 1925; Prof. A. P. Coleman, *Science,* August 15, 1924; Prof. T. C. Chamberlain, *Science,* February 8, 1924.) In the second place, the fact has been determined that the underlying substance of the earth is plastic and not rigid, as would necessarily be the case under the "contraction" theory. At the present date, two new hypotheses are contending for the honors.

The Isostatic Theory

A large school of scientists believes that every square mile of the earth's crust weighs as much as any other square mile. Elevations are accounted for by the theory that the crust in certain portions is lighter per unit than in others, the whole floating upon a plastic homogeneous mass underneath. This is a well rounded and intellectually satisfying idea, but an examination of the hypothetical mechanism of such a system, described in the *New York Times,* September 20, 1925, discloses serious difficulties.

Dr. Wm. Bowie, President Geodetic Section, International Geodetic and Geophysical Union, believes that the action of rain forms great sedimentary beds, the lower parts of which sink, as material is added to the top. Reaching a certain depth where a high temperature obtains, the whole mass becomes heated and expands, forming a new continent in the same manner as that in which frozen water forms an iceberg extending above the surface.

The temperature explanation of such an expansion, however, is not merely difficult—it is seemingly impossible. The possible thickness of a sedimentary bed formed by land denudation, for areas of continental size, could hardly be over ten miles thick, and even this as an extreme case requires geological conditions not now known anywhere on the earth's surface.

Let us suppose such a mass deposited, and later heated to such an extent as to rise a mile above the denuded mass which gave it birth. This would be a very moderate assumption, but for a mass of stone to increase 10 per cent in volume as a result of heating

would require a rise of temperature of some 20,000 degrees—several times as much as is required to melt practically any known substance on the earth. But Dr. Bowie gives only 200 degrees as the change in temperature for a four-mile depth. He does not, however, attribute the entire change to heat, saying that "a greater amount takes place as the result of some chemical or physical reaction." The difficulty is that no "chemical or physical reaction" familiar to us could possibly produce such an effect. Dr. Bowie, in fact, says so himself in so many words in the *Scientific Monthly*, October, 1925. Moreover he doubts whether the question will ever be solved. Theosophy differs so far as to say that it has already been solved.

The Wegener Theory

Professor Alfred Wegener, from 1912 onward, developed the idea that all the continents of the earth were originally fragments of a primordial continent which broke asunder, and that they have drifted into their present positions in the intervening time. Prof. Wegener adopts the basic elements of the Isostatic theory, but he differs radically from Dr. Bowie's presentation. Obviously, he thinks that continents remain more or less permanent in their identity. Moreover, he believes that when a continent is denuded, this is the part which rises, instead of *vice versa*, as Dr. Bowie holds. In this case, it remains for Prof. Wegener to explain why sedimentary rocks are found on the highest known mountains. There are other objections which Dr. Bowie terms "grave and manifold." (*New York Times*, September 6, 1925.) In fact, it may be sooner or later found that the Isostatic theory, within its own sphere, is correct, merely lacking the true explanation of the unknown force of upheaval, but that Prof. Wegener's development of it is pure dream.

The Isostatic theory, *per se*, does not cover all the ground, since it does not explain that which actually occurs from time to time: the upheaval of an ocean bed far out of reach of sedimentary deposition. This occurrence is taught as a fact in Theosophy, though not yet recognized by science, in spite of the numerous recent changes in the level of sea bottoms. Dr. Bowie and the Coast and Geodetic Survey are probably on the right track.

Theosophical Geology

> . . . it is absolutely *false*, and but an additional demonstration of the great conceit of our age, to assert . . . that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces*. (*Secret Doctrine*, 1888, I, 640.)
>
> Earthquakes may be brought on according to this philosophy by two general causes; *first*, subsidence or elevation under the earth-crust due to heat and steam; *second*, electrical and magnetic changes which affect water and earth at the same time. These last have the power to instantaneously

make the earth fluidic without melting it, thus causing immense and violent displacements in large or small waves. And this effect is sometimes seen now in earthquake districts when similar electrical causes are at work in a smaller measure. (*Ocean of Theosophy,* 1893, p. 123.)

The Moon and Planets

The source of some of such forces can be deduced from the following:

As we are assured by Archaic Scientists that all such geological cataclysms—from the upheaval of oceans, deluges, and shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which perplexes all European and American meteorologists—are due to, and depend on the moon and planets; aye, that even modest and neglected constellations have the greatest influence on the meteorological and cosmical changes, over, and within our earth, let us give one moment's attention to our sidereal despots and rulers of our globe and men. Modern Science denies any such influence; archaic Science affirms it. (*S.D.* II, 699.)

The correlations of such forces with the shifting of the poles, and the connection between their local catastrophic deviations and human psychological actions, are subjects as yet obscure, but upon which volumes could perhaps be written.

"The Breath of Brahma" in Science

Prof. Joly theorizes to the effect that accumulated heat, produced in depths by continued radioactivity, results in a melting of the earth every thirty million years or so. Prof. Alan W. C. Menzies anticipated him in the *Scientific Monthly* (August, 1922).

Eventually, therefore, if no compensating heat-absorbing process is taking place within, an unstable state will be reached when the underlying incandescent material will perforce exert itself to the exterior, and there disburden itself of its accumulated heat by radiation into space at a very rapid rate proportional to the fourth power of the temperature. This is the earth's incandescent epoch.

When the crust has cooled sufficiently, a new geological epoch of perhaps 200,000,000 years may begin, to be followed in turn by another incandescent epoch, and so on, alternately, but more and more slowly, until the radio-active materials, if not regenerated, have by disintegration lost their available energy. This alternation the Brahmans have symbolized in their cosmogony as the indrawing and outbreathing of the breath of Brahma.

We are moved to wonder just how far Prof. Menzies dares to go in logically following out the imputation inherent in crediting ancient India with geophysical knowledge just now discovered by modern science.

Prof. Joly thinks that the floor of the Pacific Ocean is steadily sinking, as does Prof. Paul Goode of the University of Chicago. What evidence for this Prof. Joly possesses is not known to us. Prof. Goode brings in the existence of ancient beach lines in the mountains as evidence, though it would probably be difficult to ex-

plain how a raised beach line could be considered evidence of anything other than upheaval. Meantime, Prof. Joly is in disagreement with Mr. Nalty, of New York, previously referred to, who has collected a mass of data showing a consistent rise of the Pacific sea bottom in the neighborhood of Hawaii.

The Pralayas

Professors Joly and Menzies are somewhat on the right track. There is a periodic incandescence of the earth, and it is caused by the culmination of something which might be called radioactivity. The period, however, between fire pralayas such as this is tremendously greater than postulated by Prof. Joly, as indeed the findings of some of his colleagues indicate. By some it is considered that the earth has never been molten. (*Scientific Monthly,* May, 1925.) Prof. J. W. Gregory (*Edinburgh Review,* July, 1923) thinks the temperature of the earth was about the same one hundred million or a thousand million years ago, upon evidence which he calls indisputable; and others have been quoted above. Moreover, a lump of petrified seaweed, estimated to be sixty million years old, was found in the Medina sandstone of Pennsylvania. (*Popular Science Monthly,* October, 1925.) It has been reiterated so many times lately that the earth's age is a billion to a billion and a half years (more than covering the formerly unacceptable period demanded by Theosophy) that to find a statement that the earth is fourteen million years old seems decidedly bizarre. (*Washington Daily News,* August 5, 1925.) But this idea appears in connection with another equally out of date, *i.e.*, that the moon was formerly torn from the earth, forming the Pacific Ocean. The latter theory is thoroughly disposed of by Prof. W. D. McMillan. (*Science,* July 24, 1925.) Theosophy teaches that the moon is much older than the earth.

The Cause of Glaciation

Probably of all geological phenomena, none has been "explained" more often or in more different ways than that of glaciation. At the present time, as demonstrated by Dr. Marsden Manson (*Science,* September 4, 1925), science is completely at loggerheads with itself upon this question. Reviewing a "Text Book of Geology," by Professors Pirsson and Schuchert, he says:

> In this latest authoritative text we find the following unsatisfactory conclusion, which fully expresses the general concensus of opinion on the subject, both as to separate and combined causes:
>
> Glacial Climates
>
> As yet there is no accepted explanation of why the earth from time to time undergoes glacial climates, but it is becoming clearer that they are due rather to a combination of causes than to a single cause. Probably the greatest single factor is the high altitude of continents, with great chains of new mountains (the hypsometric causes) which disturb the general direction and constitution of the air currents as well.

It is permissible to state, however, that the glacial climates are irregular in their geologic appearance, are variable latitudinally, as seen in the geographic distribution of the tillites between the poles and the equatorial region, and finally that they appear in geologic time as if suddenly introduced.

Doctors Disagree

Covering in general most of the explanations so far advanced, and showing their inadequacy, Prof. Manson concludes:

A distribution of glaciation latitudinally ranging between the poles and the equatorial region appears to be contradictory of solar control and manifestly indicates that some essential factors have been overlooked or omitted in the consideration and presentation of the problems of paleo-climats; and that "other factors" must be utilized in place of those which have been strained beyond their limits of elasticity.

This is the great outstanding problem of geologic history. It is of more importance and more far-reaching than any other, and geologists have turned their attention to the minor problems of mineralogy and paleobiology and have let the great problems of the causes and conditions of paleoclimatology fall by the wayside.

The Secret Doctrine

The real causes of glaciation are several, and some of them have not yet been glimpsed scientifically. Says H. P. Blavatsky:

The ever-blooming lands of the Second Continent (Greenland, among others) were transformed, in order, from Edens with their eternal spring, into hyperborean Hades. This transformation was due to the displacement of the great waters of the globe, to oceans changing their beds; and the bulk of the Second Race perished in this first great throe of the evolution and consolidation of the globe during the human period. Of such great cataclysms there have already been four. And we may expect a fifth for ourselves in due course of time.

The first occurred when what is now the North Pole was separated from the later Continents. (*S.D.* II, 138.)

Stockwell and Croll enumerate some half dozen Glacial Periods and subsequent Deluges—the earliest of all being dated by them 850,000, and the last about 100,000 years ago. But which was *our* Deluge? Assuredly the former, the one which to this date remains recorded in the traditions of all the peoples, from the remotest antiquity; the one that finally swept away the last peninsulas of Atlantis, beginning with Ruta and Daitya and ending with the (comparatively) small island mentioned by Plato. (*S.D.* II, 141.)

In general, major glacial periods are caused by shifts of the poles, accompanied with great continental convulsions, while minor convulsions also go hand in hand with glaciation, partly for reasons following logically along physical lines from the geological changes themselves, and partly for other reasons.

Ice cataclysms come on not only from the sudden alteration of the poles but also from lowered temperature due to the alteration of the warm fluid currents in the sea and the hot magnetic currents in the earth, the first being known to science, the latter not. The lower stratum of moisture is suddenly frozen, and vast tracts of land covered in a night with many feet of ice. This can easily happen to the British Isles if the warm currents of the ocean are diverted from its shores. (*Ocean of Theosophy,* 124.)

The Lessons of an Eclipse

At the time of the eclipse of January, 1925, there was much interest in the question as to whether the action of radio would be affected. It was. This might to a certain extent be expected, because observations covering eighty years show that the atmospheric electricity of the earth is affected by sun-spot cycles. One of the prime mysteries—a principal difficulty—of radio-engineering, is the existence of so-called "blind spots." An interesting exposition of them is given in *Literary Digest,* May 19, 1924. Certain channels, as yet unknown to science, are followed by equally unknown forces in traversing the spaces of the solar system between the sun and planets. Perhaps these blind spots, and the effect of the eclipse upon radio action, are intimately connected. The intuitive and open-minded may find a valuable clue in the following extract:

> Thus, we have an important scientific corroboration for one of our fundamental dogmas—namely, that (*a*) the Sun is the storehouse of Vital Force, which *is* the *Noumenon* of Electricity; and (*b*) that it is from its mysterious, never-to-be-fathomed depths, that issue those life currents which thrill through Space, as through the organisms of every living thing on Earth. (*Secret Doctrine,* 1888, I, 531.)

The Hidden Sun

Pythagoras taught a doctrine as old as Occultism, but strange indeed to modern eyes: that the *real sun* is invisible. In the teachings of Theosophy are many hints which indicate that the visible seeming of things cosmic is otherwise than the verity. One day science may awake to an understanding of planetary and stellar relationships, as revolutionary as was that of Galileo. In fact, Einstein's discoveries would almost seem to have paved the way to such a change of thought. During the eclipse of January, 1925, a number of strange, and as yet unexplained, phenomena were observed. One of the most interesting: a spot of light appearing to be a reflection, but without a known physical source, was observed upon the waters of Long Island Sound. (*Literary Digest,* February 14, 1925.) There may be a connection between this phenomenon and the following:

> . . . Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell.* The Nasmyth willow leaves . . . are the reservoirs of solar vital energy, "the vital electricity that feeds the whole system . . . The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out," and the *visible* Sun only a *window cut into the real* Solar palace and presence, which reflects, however, faithfully the interior work. (*S.D.* I, 451.)

Astronomy, in the person of Prof. Eddington, came a step nearer to Theosophical doctrines, with the theory that the light of

a star depends, not upon size and temperature, but—at least under certain conditions—upon weight only. Theosophy has always taught, that light, magnetism, and energy are connate, and that in the case of stellar bodies, light does not depend upon heat. It has been discovered that the star Sirius has a satellite 60,000 times as dense as water—a density incredible and unimaginable to the denizens of earth. The reason assigned for this has a very definite bearing upon a certain Theosophical teaching. Scientifically it is supposed that, under the temperatures prevailing in such a body, the atoms of matter are stripped of their electrons. This implies matter of altogether different nature and function from that known on earth, with the corresponding possibility—nay, certainty—that cosmic deductions made from the light effects of sidereal bodies are in error, when based upon analogies with earth material.

Comte's Pessimism

August Comte's pessimism with respect to the impossibility of knowing some day the chemical composition of the sun, has not been belied thirty years later by Kirchoff, as claimed. The spectroscope has helped us to see that the elements, with which the modern chemist is familiar, *must in all probability* be present in the sun's outward robes—*not in the sun itself;* and, taking these "robes," the solar cosmic veil, for the sun itself, the physicists have declared its luminosity to be due to *combustion* and *flame,* and have mistaken the vital principle of that luminary for a purely *material* thing, and called it "chromosphere." (*S.D.* I, 528.)

The spectroscope only shows the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any farther, or to show whether atoms gravitate toward one another in the same way and under the same conditions as they are supposed to do on our planet, physically and chemically. The scale of temperature, from the highest degree to the lowest that can be conceived of, may be imagined to be one and the same in and for the whole Universe; nevertheless, its properties, other than those of dissociation and re-association, differ on every planet; and thus atoms enter into new forms of existence, undreamt of, and incognizable to, physical Science . . . the essence of Cometary matter, for instance, "is totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the earth are acquainted." And even that matter, during rapid passage through our atmosphere, undergoes a certain change in its nature. Thus not alone the elements of our planets, but even those of all its sisters in the Solar System, differ as widely from each other in their combinations, as from the Cosmic elements beyond our Solar limits. (*S.D.* I, 142.)

"The essence of cometary matter and of that which composes the stars is totally different from any of the chemical or physical characteristics with which Western Science is now acquainted. While the spectroscope has shown the probable similarity (owing *to the chemical action of terrestrial light* upon the intercepted rays) of earthly and sidereal substance, the chemical actions, peculiar to the variously progressed orbs of space, have not been detected, nor proven to be identical with those observed on our own

planet"—say the Teachers. Mr. Crookes says almost the same in . . . his lecture *"Elements and Meta-Elements."* (*S.D.* I, 597.)

The Einstein Puzzle

The reception of Einstein's theory shows to what an *impasse* science had arrived in the pursuit of classical doctrines concerning light, ether characteristics, and gravitation. While almost every previous revolutionary physical theory has had a long battle to fight against general prejudice, the acceptance of Einstein's ideas was immediate and almost unanimous. Only a few of the old school, such as Capt. T. J. J. See, hold out against it; and a study of Capt. See's arguments seem to us to show that his basis is chiefly a lack of the mental elements necessary to grasp and understand the meaning of words as used by Prof. Einstein and his followers. Certain features are, none the less, still debatable. It will be recollected that the entire discussion originally hinged upon the question whether the ether remained stationary while the earth moved through it, whether the earth dragged the ether with it in its course, or whether there was such a thing as ether. Einstein, rather than solving the problem, threw the whole discussion out of court by producing a theory of cosmogony to which the ether question was more or less irrelevant.

The problem is not yet settled. Prof. Dayton C. Miller (*Science,* June 19, 1925) has performed a series of experiments which, in contradiction to the original Michelson-Morley experiment, seem to indicate an ether drift with a drag decreasing with increasing altitude. Precisely what would be expected if the ether were a species of metaphysical gas filling space, in accordance with the old theory. On the other hand, the finding in regard to the satellite of Sirius, as well as the findings of Dr. W. S. Adams and new Michelson experiments (*Science,* May 8, 1925) add to a long string of Einsteinian confirmations.

The Missing Factor

What scientists in general seem to miss is the possibility, taught as certainty in Theosophy, that there are many gradations of matter and many elemental combinations as yet metaphysical, so far as science is concerned. What is more, the entire set of theories, so full of irreconcilable contradictions, is mere speculation by a very limited form of consciousness, in the face of realities whose roots lie entirely out of time and space, even as guessed by Prof. Archibald Henderson (*Science,* September 7, 1923) and Prof. Wm. S. Franklin, (*Science,* September 19, 1924) to say nothing of an editorial in the *Scientific American* (November, 1924). Not the least of the difficulties is that at the present time neither the corpuscular nor the undulatory theory of light can be upheld *in toto.*

The popular mind thinks that as science proceeds in the investigation of the atom, more and more is understood of its constitution.

Not only is this entirely untrue in regard to its noumenal essence, but it does not even hold in the mechanical region itself. (Prof. W. F. D. Swann, *Science*, April 24, 1925.)

THE WALL

The septenary gradation, and the innumerable sub-divisions and differences, made by the ancients between the powers of *Ether* collectively, from its outward fringe of effects, with which our Science is so familiar, up to the "Imponderable Substance," once admitted as the "Ether of Space," now about to be rejected, has been ever a vexing riddle for every branch of knowledge. (*S.D.* I, 331.)

. . . Science finds itself absolutely compelled to accept the "hypothetical" Ether and to try to explain it on the materialistic grounds of atomo-mechanical laws. This attempt has led directly to the most fatal discrepancies and radical inconsistencies between the assumed nature of Ether and its physical actions. A second proof is found in the many contradictory statements about the atom—the most metaphysical object in creation. (*S.D.* I, 485.)

Official Science knows *nothing to this day of the constitution of ether* . . . It is MATTER on quite another plane of perception and being, and it can neither be analyzed by scientific apparatus, appreciated, nor even conceived by "scientific imagination," unless the possessors thereof study the Occult Sciences. (*S.D.* I, 487.)

They call Gravity a law, a *cause* in itself. We call the forces acting under that name *effects,* and very secondary effects, too. One day it will be found that the scientific hypothesis does not answer after all; and then it will follow the corpuscular theory of light and be consigned to rest for many scientific *aeons* in the archives of all exploded speculations. (*S.D.* I, 490.)

And now Father Æther is *re-welcomed* with open arms; and wedded to gravitation; linked to it for weal or woe, until the day when it, or both, shall be replaced by something else. (*S.D.* I, 495.)

Undulatory or corpuscular theory (of light)—it is all one. It is speculation from the aspects of phenomena, not from the knowledge of the essential nature of the *cause* and *causes* . . . . (*S.D.* I, 528.)

"CAUSE AND CAUSES"

What is the essential nature of the "cause and causes"? To the student of Theosophy it is evident and obvious that sooner or later physical science, delving into the nature of things, must absolutely encounter a *cul-de-sac,* and this for a very simple reason. The underlying essence of every form of existence, electron, radiation, atom, or what-not, investigated by science, is that identical consciousness which filters somewhat cloudily through the scientists' own minds. Scientific investigation depends entirely upon the separateness of things, a separateness which exists only as a creation of imagination. Therefore, any real approach to the essence of "things-in-themselves" will necessarily be signalized by a discovery of paradoxes, rather than of explanations. Consciousness turned forever outwards—as it is in scientific experiment—must thus per-

ceive only a multiplication of contradictions unto the end of time.

An understanding of the creations of Consciousness is to be grasped only by a study of the workings of that Consciousness. The scientist who denies Consciousness as a universal existence in all matter, who denies the identity of his own consciousness with It, and who scoffs at the possibility of achieving cosmic knowledge by study of human consciousness, will forever find his footsteps held by a veritable "ring pass not." This until seekers after knowledge accept and follow the path thus pointed out:

> Metaphysically and esoterically there is but One Element in nature, and at the root of it is the Deity; and the so-called *seven* elements, of which five have already manifested and asserted their existence, are the garment, *the veil, of that deity;* direct from the essence whereof comes Man, whether physically, psychically, mentally, or spiritually considered. (*S.D.* I, 460.)

The Aim of Evolution

All factions in the evolution controversy find themselves able to agree upon at least one point: that the human being is the noblest product of "evolution"—whatever that may be. Since there is little ascertainable basis in history, past or contemporary, for such a concensus of opinion, its existence has been somewhat of a puzzle. We are indebted to the Rev. James L. Gordon, in company with Albert Edward Wiggam, "biologist," for the enlightenment of our ignorance.

> Science has demonstrated that the greatest law within our reach is the law of heredity, which is the law of transmission. We have applied the law of heredity in the production of better seeds, better plants, better birds, better fishes, better dogs, better horses. Why not, then, apply this law to the production of better human beings? . . . We must depend on the law of heredity for the production of commanding personalities. Great minds are born, not made. Good heredity means revitalized intelligence.
>
> Evolution ends with man, because man, through the law of heredity, becomes a co-creator with God. There is a higher evolution—the improveability of human nature through improved families. (*Illustrated Daily Herald,* October 19, 1925.)

The Other Extreme

Opposite the above revelation of the spiritual nakedness and apotheosis of the animal to which the church, divorced from supernaturalism, can descend, we may set certain other news items, to-wit:

Three governors of States proclaiming days of prayer for rain —one of them *at the suggestion of a weather forecaster.* It is said that results followed the prayers in one State. This is of course conclusive evidence of the efficacy of prayer. A single instance of apparent answer invariably relegates to oblivion a thousand failures; for the praying church-goer in truth possesses that faith which can remove mountains—of undesirable facts.